G. R. S. IX-5]

Previous references.

191 .

(Land Rev:)

Later references.

File No. 37 of 1891

Serial Nos. /.

GENERAL AND REVENUE SECRETARIAT.

Serial Nos.

Part B for

SUBJECT.

Proposal to abolish the issue of Railway chits for transport of articles subject to Sayer duty

---

W D 85—GPB—50,000—24-7-16

Indexed

VII

Note

I am unable to pass any orders with the very meagre information placed before me.—

2. I want to see the Chief Comrs Circular № 4076/1865, & all the rules issued by the late Chief Comr in regard to passes & Rahadaries.—

3 I want also a clear note of the various steps taken in regard to despatch from the time the prisoner leaves the garden, till he gets on board on it & leaves the Assam Boundaries

4 I want to know the object with which & Programme in general in the Kuloo Visit.

5. Is the only road at the Kotla, or in the Valley?

6. If I know the whole existing system, the rules or orders on which it is founded, & if I can see all the papers, I can pass orders.— Somebody who knows the subject well must be asked to collect all papers & prepare a complete note on it.—

6. I want also to see the existing forms of Rahadaries, Sahukars Chits &c.—

7. I understand that the present Rate of Wanjaka Kuris all the details. If the Chiefs are Ready with papers for him, & find out all the details, collect all papers & prepare a clear note on the whole subject, I shall feel obliged.

8— He must issue a Set of new rules Complete with reference to the existing orders with such modifications as may suggest themselves. At present the whole matter is in confusion.—

10/6/92

N. first thing to be done is, to ask Record Keeper to put up all papers regarding Salyer ever since the State came under British Management. They are sure to throw much light.

Mr Inman Sir
Kindly have the Records
of the Settlement of a Mr
Chamier [illegible]
[illegible]

I gather the following
from the Annuldars
report & Col Campbells
memorandum thereon.

No Sufari can pass
out of the producers
hands without a Mukwa
Chit. This protects the
Sufari on its way to
the Sayar katté. The question
of payment of sayar
does not arise until
the Sufari has been weighed
at the katté for sayar duty
despatch.

What the merchants
complain about is that the
rule existing upon a
paltan chit leaving Islampur
from the Kotté is in
convenient as he may
be absent from the place
or unable to give it

in proper time. &
the Safari may be
getting damaged in
the meanwhile or
valuable time lost.
The proposal is to
enthrone the produce
himself & give bayan
or "ad interim" Chit in
duplicate one being
sent to the Hotel the
office given to the
purchaser, in the form
given in the margin
of Col Campbells memo.
The time allowed in
this is 5 days. Within
this time the purchaser
should obtain a regular
Khidmatchit from the
Hotel himself.

Another recommendation
is that the time to be
allowed in the Hotel
Khidmatchit being
only 7 days is

insufficient & collect
& carry all the purchases
expairs of the Katte &
that the time should in
Consequence be extended
to 15 days, with permission
of the purchaser to have
this extended to 21 months
as now, on application
of the Auditor.

There is no harm
in Conceding both these
points. The Bargain
Clause will be inserted
only when the Rotel
is absent or there is
fear of his delaying
the Chit. With this
proviso the Govt
recommendation
may be accepted.

(General Serial No. 30.)

11106

189/-92 536

From

31.1.92

To

The Chief Secretary to the Dewan of Mysore.

Dated

Despatched 9th February

Received

Enclosures No. 2

General No. 574

No.

Submitting Col: Campbell's Memo. re Kuliwar chits, and requesting sanction to the modifications therein proposed in the existing practice of issuing Kuliwar chits

Submitted - Subject No 68. of the Daccaia discussions deals with this Subject. A further Examination of the Subject has been promised therein.

Mark
6.6.92

The decision in Revenue Appeal No 50 of 1891. is Submitted.

Lt Connolly (Rev)

Accepted. Subject to the rules on the subject

Mark 11/2/92

Rec 20-2-92

Papers on the Subject of the issue of Sugar Coolaries are submitted - attention is respectfully invited to para 4 of the Madras Despatch No. 80 of 4th 10/3/92 July 92. regd the Kuliwar chits

9E 15-2-92 A.S 12-2-92

No: 5.74 Exs:

Deputy Commrs Office
Madras the 2nd
Camp Madras the 2nd January 1874

To

The Chief Secretary
to the Government of Madras

Sir

I have the honor to state that after a few cases of Cheroot smuggling were successfully detected and the offenders were adequately punished, the Merchants of Madras petitioned to Mr Campbell urging certain alterations in the existing practice of issuing Cheroot warrants. Mr Campbell therefore had the necessary reference turned up and after obtaining the opinions of several Merchants through the Collector, recorded his opinion that a few alterations were necessary. The memo and other papers connected with the application are herewith submitted for the information of Government.

The submission of these papers were withheld in anticipation that some ruling may be issued while

Having order on the application to grant
in Lujari smuggling ——————— cases.
But as no rulings were received, and
as some alteration will be required
by Col Campbell appears necessary
in the interests of Govt and the Lujari
Graves, I request the order of Govt
to sanction the issue of instructions to
Police in the manner inspired by Col
Campbell.

I have solicited the sanction of
Govt in the matter as the alteration
proposed is a deviation from a long
standing practice, having the force
of law.

I have the honor to be
Sir
Your most obedient servant

H H Parker
Deputy Commissioner
Rodiendistrict

Memo

I understand from the Amildar's report, and after discussing the matter with him in person that upon the purchaser of the Sapari devolves the duty of preparing the nut in all its stages, and of giving it the first ~~sh~~ rough sorting and that this is done either at the garden, if the purchaser has his house there, or wherever his house may be situated.

Also that until these operations are completed no actual sale takes place.

According to present Rules the purchaser should not remove the prepared nuts until they have received a Kudivar Chit of prescribed form from the Patil of the village.

Respectfully submitted.
It is done either at the house near the garden if the gardener has a house there or wherever his house may be. There is no house in the garden but many near to it.
9/6. (Sd) H.S.

village, which will leave them to present the article at the Cayer Butte for trial within 7 days.

The difficulties in carrying out this arrangement are described in the report, not the least of which is the short period of 7 days.

It has been stated above that the 1st sorting is performed by the producer. But the 2nd, a more elaborate sorting, has to be undertaken by the purchaser before the nut is ready to be dispatched to distant markets.

This 2nd sorting takes place in the house of the purchaser from time to time as he collects the quantity connected with his trade for that season.

7 days are manifestly not enough for this and although the

the Auditor has authority, on petition, to extend the period to one month, even that is not in some cases sufficient; and as a matter of fact the whole Rubber Club should be obtained is often evaded.

It is also alleged that owing to the absence of the petit and other causes there is frequently delay in procuring Rubber Club.

Certain of the petitioners pray that Rubber Coupons be abolished altogether. This is out of the question, for so valuable a produce as Export must at all times, particularly of transit, be covered by a pass.

The proposal of the Auditor, as I understand it, is this.

On each occasion of purchasing

purchasing and removing a lot of Injari the purchaser should obtain from the producer a Hangami — (adinterim) chit in duplicate in the form appended.

One copy to be sent to the Patil, stating the number of days (not more than five) within which the purchaser will apply for a regular Kulwar chit.

The other copy to be kept by the purchaser to cover the article.

If the purchaser does not apply for a regular Kulwar chit in the time specified, the Patil will report the fact.

The time given in these Hangami chits will enable purchasers to transhost each lot of Injari they may buy in the place of 2½ sorting; and the time to be given in the regular Kulwar chits will enable

Form of Hangami chit.

1. Taluk
2. Magni
3. Village
4. Name of cyot
5. Date of sale
6. Name of purchaser & share taking.
7. Quantity
8. Name of Patil
9. Date to procure Kulwar chit

Mark or Signature of cyot.

Respectfully submitted

I beg to submit that 5 days time not proposed in my report, I recommended 5 days time to the Patil, Regular Kulwar chit, and this the maximum time to be made use of when necessary. I think that 5 days time is too much for the Hangami chit and in my humble opinion 5 days are quite ample as this is only an adinterim chit, and the Patil's regular Kulwar chit may be obtained by this time. This Hangami chit is a concession to be allowed to the purchasers, and too long a time is not advisable. To be clear

Hangami chit- maximum 5 days
Patil's Kulwar chit- do — 5 —

(Sd.) A. Sathiamoorthy
9-6-91

Maximum one month
by similar on petition.
"Ins" J.A.G.

* Note
What should be the limit?
The Petd has to give the regulation notice
Kulasekaram Chit.
How can he decide the time?
He might give 5 days only
to extension by the similar
on petition by purchasers.
The first five days and the
second 5 days will make a
period of 20 days.
(Sd.) J.A.G.
12-6-91.

Respectfully submitted
I have made some remarks on
the margin about the Hangami
Chit. In other respects I beg
to state that I have nothing
more to add.
9.6.91 (Sd.) A. Sathiamoorthy

Seen
Sd. J.A.G.
12.6.91.

enable them to perform the
operation and to take the
article to the Fiscal Office
to which the garden is
attached for payment of
Salut.

I am doubtful
if I can properly
understand the proposal of
the Similar. He is requested
to read this memorandum
carefully and make any
remarks on the margin.
"Ins" J.A.G.
31 May 91

"Copy"
[illegible]
For Deputy Commissioner
Kalutara District

The Amildar of Koppa submits the following:-

In reply to order No. 745 dated 13th January 1891 issued on a petition of the merchants of Koppa, representing the grievances under the present sayer rules, the Amildar encloses a petition dated 10th January presented to him by Koppa merchants, also a petition dated 16th January addressed to him by Shivari Sellers at Lingeri and a statement dated 5th February taken from the merchants of Koppa.

2. In their petition and their statement the merchants of Koppa state that under the

the existing practice they are required to obtain chits from the Patwari to authorize them to remove Supari from the place of purchase to their homes. The Patwari generally lives at a great distance from the village and will not often have ready with him chits signed and sealed for delivery to those who apply for them. Further men who could write well will not be available. A delay is thus caused and the cartmen object to their being detained, and the consequence is that the Supari is left in the village. They purchase Supari from the Supari growers in an unwanted state and as soon

as

as it is brought home it is
sorted. If Supari is not
brought home soon after
the purchase, there will be
delay in its preparation
and the market rate falls
to their loss. The Supari
grower does not give the
whole quantity of Supari
which he contracts to supply
in a particular year at
one and the same time,
but in instalments, as
Supari gets ready. The time
which the Chit allows for
the removal of the Supari
will not be sufficient and
the trade in Supari is
thus hampered. The Amildar
states that for these reasons
the petitioners pray that
orders may be given to get
the Chit when they have

to

to take the accounts to the respective Kutta for that.

3. In their petition the Lungari merchants state that they advance money to Supari growers in exchange of grain and cloths &c in return to which they get Supari in small quantities from the Supari growers, that they cannot carry on their trade otherwise, that it will be troublesome if they are required to bring chits every time they export Supari from the place of produce, that each ryot being indebted to many, gives Supari in small quantities according to his own convenience, that it will be very difficult for them and there will be delay if they are required to get chits

Chits at every time they ex-
:port, as they will not find
the Patil whenever they
want Tapari, and that
Carts for hire cannot be
found whenever required.
The petitioners therefore, pray
that the practice of requir-
:ing the chits to be taken
with the tapari may be
discontinued to some
possible extent.

4. The Amildar after consult-
ing all the references on
this subject submits the
following :-

(a) As per Rev: Circular
No: 20 of 189; all the Tapa
except that is kept by
ryot for his domest
:Assumption, is liable
(b) Rev: Circul
dated 24th Jan

down that as the practice
of getting a Chit from the
Patail or Chaukhey and
taking it with the Sepoy
to Sayerkatte for weighing it,
does not seem to be strictly
observed, chits should be
given by Saint au Cheriffes
to the headmen of the
villages (duly signed and
sealed) who should come
them to men that are about
to bring Arpaki from the
villages to Sayer Katter
duly noting therein the
quantity and the name
of the grower of Arpaki, that
men who are thus fur-
ed with the chits should
the chits with their
Sayerkatter, that
that brings
out a chit
should

should be reported to the
Amildar who will enquire
into it and pass a decision
thereon; that as it would
be difficult (after the gutte-
dars who get supari
from the supari growers
sell it to merchants) for the
Patil to ascertain from
whom the supari is
bought and how much
from each supari grower,
the Guttedars should
ascertain the quantity
of supari when they get
it from the supari growers
and get a chit with the
quantity mentioned from
the Patil of the village
to which the supari grower
belongs and keep it with
him - that then whenever
he (guttedar) sells supari

to

to merchants, the same
chit should be given to
them and that if Cigars
is exported without showing
the passport to the Rattee
the matter will be reported
to the Minister who will
then confiscate it to Govern-
ment.

(2) It is stated in Cir-
cular No: 83 dated 24th August 1922
that a notification was
issued in continuation
of Circular No: 5 dated 2nd
March 1922 directing that
in the matter of a Cigar
smuggling case, all the
Cigars, bullocks, carts &
should be confiscated to
Government and besides
this a fine not exceeding

Rs 5/- should be imposed,
and in default of payment
of fine to suffer an additiona
:al imprisonment for
upwards of one year. It is
also stated in the notifi-
:fication that if any one
detects or gives information
leading to the detection of
the case, he will be entitled
to a reward of 10 per cent
(d) In a Lyer smuggling
case at Srinagar in the
year '02 an order No: 37
dated 31st March '02.
was issued that a chit
~~a chit~~ should be taken
whenever Shawl is exported
from the place of produce-
as there would undoubtedly
be a room for smuggling
if a merchant is allowed
to keep and sell Shawl
without

without a chit, till the Lupari would go to the Bayer Katte.

5. The Amildar, states that no fresh circulars were received about the Kalwan chits subsequently, but that there were some cases of Luparis smuggling lately, the men concerned in which were visited with heavy fines. It is this, the Amildar, reasons, that has given rise to these representations.

6. The Amildar submits certain facts in connection with the existing practice.

(a) The Lupari growers will generally have their houses near their gardens, but in some cases their houses are situated at some distance from their gardens

gardens or in the neighbour-
ing villages. In these latter
cases as it is inconvenient
for the growers to take, day
and sort their sugarcane in
the place of produce, they
take it to the places where
they reside.

The similar illustrated
thus :-

The owner of the garden
situated in the village of
Kupjalli buys of Gada-
dandi village, Sabe
Nagaraj, residing in
the village of Sankarapur
though the villages are
quite different from each
other, the owners take the
nuts to Sankarapur (which
is close by) for preparing
it, as in the village of Kupjalli
there is no decent place or
help

or help of men.

(b) The owner of the garden situated in the village of Kattemane, Gollahalli Nakkale, Boggasandra Nagani shall the nuts and after cracking it when it is fresh takes it in a cart to the village of Heche and there bartersand disposes it.

(c) The owner of the gardens situated in the village of Narasipura, Kunigal Hadanaad Nagani, live in Kolar and as there are no men in the villages where the gardens are situated who can help in preparing the nuts, by bringing it to Kolar.

(d) The owner of the garden in the village of Hanur

and

and Kadeunne in Singer
Jahagir, take it to his
place and prepare it.

7. The arecanut crop
is not like other crops one
which can be reaped once
for all at a time. The nuts
are removed 3 or 4 times
from December to February
and after it is done, it
will be shelled, tested and
dried on several different
occasions. The preparation
will take time more or
less according to the in-
fluence and help of men
each merchant has. Syam
is a valuable article and
if it is not properly —
taken care of and kept
secure it will be —
stolen.

8. From the above it may be observed that when the Sujhari growers find it inconvenient to prepare it in the places of produce they take it to a different village according to his convenience for preparing it.

9. The nature of the trade in Sujhari is as follows.

(a) The Kuthigeliars — collect nuts as they are got ready by their ryots.

(b) The minor merchants move about the villages without the knowledge of the above Kuthigedars. And get Sujhari from the ryots in small quantities at different times and collect them at their residences.

(c) The Karchan and Lam-
banies when they come
during the hot weather
to this part of the country,
bring with them certain
articles of consumption
and take them to villages,
and go to each Sytes house
and exchange them with
Sufari by measure
instead of by weight.
They collect the Sufari
they get, process it in
some houses where there
is no fear of their losing
lost and remove it with
them whenever convenient.
(d.) Some are who trade
largely in Sufari generally
advance large sums of
money to the Sufari growers
before the latter begin to
prepare Sufari, also supply
them

them (growers) with grain
and other articles sufficient
to meet their annual
domestic requirements.
In exchange for these they
get Sujari from the
growers in small quan-
tities as the Sujari can-
not be prepared all at
once. They receive amount
as they are collected,
lest the growers may
deceive them or that
they may give to others,
instead of waiting to re-
ceive all together.
(c) The Sujari growers
do not prepare Sujari in
one uniform method.
There is a practice that
a certain quantity of
coarse

coarse Sujari should be
mixed up with a certain
quantity of fine Sujari and
this practice is called
"Salamantiga". The grain
of fine Sujari will be
more in some places and
less in others according
to the attention which
each individual bestows
on cultivation, and the
intelligence of the men
who are employed in pre-
paring. These accounts
after they are prepared
are sorted by merchants
and exported either to
Surat or Bellary.

(f) There are many (about
; gaw) with each Sujari
merchant for measuring
or weighing Sujari. When
they measure it they infor
upon

upon the buyers in weight
of their skill, taking
advantage of the ignorance
of the buyers. When their
Sirkari is about to be exported
to Bellary, Soorur and Gubbi
accounts are properly
weighed and then the
actual quantity delivered
to customers.

(3). Carts for carting the
Sirkari are generally
coming from Bellary
Soorur and Gubbi. Carts
from 25 to 30 come
at different times for
carting accounts. If
these merchants detain
these carts long, they will
be obliged to make good
their loss caused by such
detention to the market
rate

sale of Sepoy always has
a tendency to vary the
merchant will not delay
exporting Sepoy after it
is ready, though it is not
possible to export arrea-
nut to selling places
before they are properly
prepared which take some
time as explained above.

10. Considering the inconvenie
nces which a Sepoy genera
labors under, instances
can be imagined by —
which people without any
intention to evade Govern-
ment duty, fail to obtain
the Kuluvar chit for Se-
poy immediately from t
Patail, though there is
for each such village
the Kuluvar par
major villages

to each such village which
(is)
are from one another.
There are some Parish
who cannot reside Kul-
mar Chib and they can-
not sometimes find men
readily who can help them
Each Parish having many
duties to perform, it is
impossible to expect him
always to be present at
his place. The Committee
recommends that some
of the grievances of the
petitioners may be duly
considered.

11. Many men coming
from Kamada fills and
from the Mandlan coun-
try to these Subdivisional parts
[redacted] their account as
[redacted] from the growers.
[redacted] they travel

through

through many villages, get
at each house 5 or 6 nuts
they collect the nuts thus
obtained, and some sell
them for cash and some
take them with themselves
These men do not get Kalwar
chits. If this is detected, it
will be construed as a large
smuggling case and they
will be punished. The
cases of these poor people
(mendicants) merit con-
sideration.

12 The Amildar humbly begs to submit the follow-
:ing facts:-

Supari grower conveys
his Supari from the place
of production to his house
abode for preparing it and
till the Supari is prepared
or rather fully dried it will

will not be fit for sale. He
considers therefore Kuluwar
chits are not necessary when
fresh nuts are conveyed
for the purpose of mere pre-
paration, from one village
which is
to another within
the jurisdiction of one
Katte or one Sragany.
After the Sukari is dried
one or two days, though
it is not sorted, yet it
is liable to be owned by
Kuluwar chit. Unprepared
Sukari (unextracted arec-
nuts) is conveyed to Canara
District in small quantity
and that too is liable
to duty.

10. It is not necessary
to have a chit when the
Sellers, Contractors or any
others

others who can't produce
Sapari which is subject to
duty, from one major
village to another within
the same Adi village.
It is in practice however
for a merchant to get a
chit from the grower when
he gets Sapari from the
grower and convey from
one village to another,
(more and the same bags
and passing through
the same Katte) instead
of this practice the merchant
gets a chit from the grower
with the latter signature
and then sends me to
the latter acknowledging
the quantity of Sapari
he has taken and mention-
ing the period not more
than 5 days within which
he

he will get a chit from
the Patil, the fact will
be recorded (by Patil).
There will be no room
for the article being
smuggled. The Patil
will keep these chits with
him, and if the merchant
does not come and obtain
the Kulwar chit within
the time, the Patil will
have an opportunity
of inquiring. Further
there will be the document
of the merchant to hold
him responsible for the
articles till he obtains
a chit. The extent of time
within which the Kulwar
chit should be obtained
may be laid down. It is
considered sufficient if the
time

time is limited to 15 days.
This concession may be re-
stricted to cases in which
Sufuri has to be removed
from one village to another
within the same Buganda
and within the jurisdiction
of the same Katte and
not to cases where the
Sufuri may be conveyed
to a different Buganda and
a different Katte. Whenever
Sufuri is conveyed from the
place of produce to a different
Katte or Buganda a Kalawa
Chit from the Patari should
be taken as a matter of
necessity before removal.

4. The cases of [illegible] men
(who buy arecanuts) referred
to in para 1 above are
deserving of consideration
for the Sufuri that each
may keep for his domestic
consumption

consumption is not subject to duty and the Sepoy given to pensioners is given out of the Sepoy kept for his use. The arrack that is given will be mostly coarse and the quantity collected will come to 2 Pint or ¼ maund. This may be fairly considered as part of the quantity preserved for domestic consumption exempted from duty. But if the quantity is more it may be dealt with like others.

15. The petitioners urge that the time of 7 days allowed in the Kulwar Chit is insufficient. The Salt Officers are authorized to ~~Extend~~ the time for giving Chits to a period of one month, the

the patrol may be allowed
to give time to an extent of
15 days if it is considered
reasonable. The merchants
send chits to patrols, and
the patrols not receiving
them owing to their absence
from their places, (that
that chits (applications
limit) were not received
from them (merchants or
growers who trade independ-
ently). The Patrol, residence
is well known, if without
proper reasons the patrols
absent themselves and
go out of their jurisdiction,
such Patrols should be
brought to notice of the
higher authorities.

16. The similar state-
that he will notice se-
parately about the chits
(applications

"(application) said to have been written to Said and produced by the petitioners.

The Amildar solicits orders in the subject.

Translation
P. Vincent Dias
In Dy Commissioner
Karwar Dt.

Asst.